THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed except we should fall into transgression and deny our faith." BOOK OF MORMON, ALMA 44: 4.

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ALL GOOD COMES FROM GOD*

PRESIDENT ANTHONY W. IVINS

MY BRETHREN AND SISTERS, this conference is drawing to a close. Before we separate I desire to make a few remarks, and as a preface to what I wish to say I will read a few lines from the Book of Mormon. These are the words of Christ our Lord:

But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me.

My brethren and sisters, during the sessions of this conference a great variety of topics have been touched upon. The doctrines of the Gospel, the moral obligations which are upon us all to be observers and exemplars of righteousness, the foundation upon which the Church is builded, and the circumstances under which it came into existence in this dispensation have all been referred to by the speakers.

The one thing which I wish to impress upon your minds is this: The opening of this gospel dispensation, the restoration of the Gospel of Christ in the day in which we live, did not come as an incident connected wholly with our day and time. It is not

*Address delivered at the closing session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 8th, 1928.

something new that has come into the world in conflict with other truths that exist in it, but it is a restoration of that which was commenced with the very beginning of the human race, and is intimately connected with that which shall continue unto the end.

It is true, as has been stated, that the Priesthood of God our Father has come to us through the ministry of angels whom He has sent to the earth. It is true that there was no other church, as has been stated, where this authority existed. But that does not mean, and I would not have you understand, that other men in times past, and other men at present, may not be inspired of God our Father to perform the work which they are doing. The Church has no conflict with men who are thus discharging their mission.

The covenants entered into by God our Father with His people appeared to have been almost lost, and absolutely so; for the mission of Christ Himself at the time of His death appeared to have been a failure. The promises made to the house of Israel had not been fulfilled. They were scattered, their whereabouts unknown to the people at large. And yet the Lord had said that those promises were eternal. That means that they should live forever. After the dispersal of Israel there came a period, centuries of time, in which we have little authentic history. When we emerged from it we found ourselves in a world that was dominated by kingcraft and priestcraft. We found a people uneducated, untaught, untutored, without knowledge of the word of the Lord as contained in holy writ; for that was a book which had been sealed to them.

THE WORK OF REFORMERS

Then there came such men as John Wycliffe. Do you think that God called him? Yes, just as definitely as He called Joseph Smith—not to peform the same work; but this great personage, amid a time of confusion and ignorance, declared that the word of God should be published to the people, and the church said: It shall not be published; we have the Pope, and we had better be without the law of God than without him. That is a historical fact. But Wycliffe went on. He did publish a Bible, and he was hounded and persecuted to his death for having done it, and after he died a petition was presented asking that his remains be buried in a dunghill because of this great sin that he had committed. He had actually published the scriptures. Finally, after a rather decent burial, his body was disinterred, burned, and the ashes scattered in the River Swift, and carried by that into the Severn, and thence into the ocean, in order that his work might be obliterated.

One hundred years later came William Tyndale with the same message, meeting with the same opposition. The church would

not permit that the word of God be published. Tyndale said: "I will make every ploughboy in England to understand the scriptures better than the Pope himself." Do you think that the Lord called that man? Yes, as definitely as He has ever called a man to do His work.

Then came Martin Luther, that great soul, who had the courage to stand against priestcraft and kingcraft, and to declare that his conscience was a captive to God's word. That was his declaration when he stood before the Diet at Worms—"There I take my stand; I can do no otherwise. So help me God." That was his answer to his accusers.

Tyndale was strangled by order of the church because he assumed to publish the word of God. It was at a time when the Duke of Alva went into the Netherlands, authorized by the church to put to death all who were not orthodox, and he himself was the judge of their orthodoxy, who afterwards boasted that he had executed eighteen thousand men, and women were not spared. Any person who had the effrontery or the courage to say that the Eucharist was not actually converted into the body and blood of Christ, when he ate that piece of bread, and drank a swallow of wine, was put to death.

Those were the conditions that existed. The Lord raised these men up, and associations were formed protesting against such abuses. Thank the Lord for them—paving the way for the opening of this gospel dispensation, when righteousness might prevail.

THE ATTITUDE OF THIS CHURCH

The Church of Jesus Christ of Latter-day Saints is the friend of every man or woman, every association of men or women which is formed, that has for its purpose the accomplishment of good. The words of Christ are true: That which is good comes from God, and that which is evil and tends to lead men away from the truth comes from that evil one.

But when it comes to associations of men and women, whether they be ecclesiastical or whether they be civil, that are bound together either secretly or openly for the accomplishment of a selfish purpose, or for the accomplishment of a purpose that is contrary to the word of the Lord as it is contained in the scriptures, against all such this Church is opposed.

I thought I would like to make that plain. Thank the Lord for good men and women whether they are in the Church or out of it. Thank the Lord for the efforts which are put forth to incline men to faith in Christ and to bring them to Him. But we are irrevocably opposed to any association, whether it be religious, political or social, which denies these eternal truths, which binds men in the bonds of ignorance, which shackles them as the people of the

world were shackled in the middle ages, which slays men because they do not accept their point of view. It is anti-Christ, and not the doctrine of Christ our Lord. Those millions of people in Mexico who are fighting to-day for personal liberty will no longer be held in bondage, kept in ignorance of the word of God, and denied those privileges of progression which everyone is entitled to.

This is the attitude of the Church. We do not want to be at enmity with any good man or woman, or with any good institution; but we are against that which leads men and women into evil.

God bless you, my brethren and sisters, and send us away from here with a renewed determination to establish righteousness and to give our sympathy to everything that leads to the intellectual and spiritual development of mankind. Amen.

ALCOHOLIC EVILS*

Elder Milton Bennion

Section eighty-nine of the Doctrine and Covenants records a revelation given to Joseph Smith in February, 1833, less than three years after the organization of the Church, in which it is said in substance that wine and "strong drink," having reference to alcoholic liquors, are not good for man as beverages. Such drinks are unequivocally condemned and pronounced not good for internal use.

When this revelation was published, and for many years afterward, there was a popular prejudice in favour of alcoholic beverages as medicine, and a disposition on the part of many to defend moderate drinking. Drunkenness had, of course, long been condemned. It was also well established in human experience that drunkards are all recruited from the ranks of moderate drinkers. Yet human minds generally are so slow to grasp casual relations and their significance that they have commonly persisted in ignoring the evident facts pertaining to the liquor problem.

APPETITE AND REASON

This may doubtless be accounted for in part by man's disposition to permit appetite to destroy judgment, or at least to ignore it, and in part by the delusive effect of even moderate doses of alcohol. The user feels so elated and so confident of his increased powers,

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*From an address delivered over Radio Station K S L, Salt Lake City, Utah, U.S.A., Sunday evening, May 6th, 1927.

that nothing short of scientific tests soberly conducted will convince him that all this seeming increase in power and efficiency is a delusion; that, in fact, even moderate use of alcoholic drinks decreases the efficiency of the individual. The drinker is himself, to be sure, in no condition to make such experiments, and, as a rule, gives no heed to them when conducted by others. In recent years, however, many such experiments have been conducted by highly trained investigators. The results generally show that any use whatever of alcohol as a beverage acts as a depressant and a poison. Also, investigations of life insurance companies give conclusive evidence that the use of such beverages tends to shorten life.

SHORTENING OF LIFE

The results of these and other investigations relative to the liquor problem have been brought together by Professor Irving Fisher in his book, *Prohibition at Its Worst*. He quotes from the Medico-Actuarial Mortality Investigation, Volume 4, New York, 1914, in effect that two glasses of beer or one of whisky daily caused the user's death rate to rise eighteen per cent. above the general average. Figures obtained from British experience show likewise marked shortening of life through even moderate use of alcoholic drinks. This shortening of life is very pronounced in the case of heavy drinkers. Any moderate drinker runs a great risk of becoming a heavy drinker. The moderate drinker's feeling of security is, however, matched only by his illusions of superior power and wisdom after taking a dose of alcohol.

As to the use of alcohol as a medicine, Professor Fisher quotes numerous eminent medical authorities who say in substance that they are coming more and more to the conclusion that it is unnecessary and unwise to use alcohol for any internal use whatsoever. Among the physicians quoted to this effect are Dr. Howard A. Kelly of Johns Hopkins University, Dr. Richard C. Cabot of Harvard Medical School, Dr. Eugene L. Fisk of the Life Extension Institute, Dr. Reid Hunt of the United States Public Health Service, and Dr. J. N. McCormack, organizer of the American Medical Association, who says:

> It is time alcohol was banished from medical armament; whisky has killed thousands where it cured one.

AN ANTI-ALCOHOL RESOLUTION

In 1917 the American Medical Association adopted the following resolution:

> Whereas, we believe that the use of alcohol is detrimental to human economy, and its use in therapeutics as a tonic or a stimulant has no scientific value; therefore, be it resolved, that the American Medical Association is opposed to the use of alcohol as a beverage; and, be it

further resolved, that the use of alcohol as a therapeutic agent should be further discouraged.

Additional testimony to this effect comes from eminent Canadian authorities in connection with investigations of influenza epidemics in 1917 and 1918.

As to alcohol as a poison, Professor Fisher quotes numerous of the most eminent medical authorities of both Europe and America in support of his contention that instead of alcohol being a stimulant it is a poison, a destroyer of the bodily organs and a serious hindrance to their normal functioning, and that it also makes individuals less resistant to infectious diseases.

With regard to the use of beer and its effects the following German authorities are quoted as follows:

Professor Gustav Von Bunge says:

No other drink [referring to beer] is so insidious. It has been in Germany worse than the whisky pest because it is more apt to lead to immoderate drinking.

Professor Von Strumpell says:

Nothing is more erroneous from the physician's standpoint than to think of diminishing the destructive effects of alcoholism by substituting beer for other alcoholic drinks, or that the victims of drink are found only in those countries where whisky helps the people of a low grade of culture to forget their poverty and misery.

The bearing of these statements upon the proposition to legalize manufacture and sale of light wines and beers is self-evident.

LOWERING EFFICIENCY

Temperance teaching in schools heretofore has had to do largely with directing attention to the hygienic phases of the problem. These are, of course, important, as has been abundantly shown. Of even greater importance, however, are the mental, moral and social effects of the use of intoxicating drinks. In this connection, too, it should be noted that intoxication is a relative term. A person who has had one drink of beer or wine is to that extent intoxicated. It is not necessary that he should stagger to be deserving of the term. This has been demonstrated by scientific tests. Any use whatsoever of intoxicating drinks tends not only to lower the bodily vitality but also to lower the individual's power of clear thinking and rational living. The powers of the individual to react quickly and accurately in a difficult situation are diminished, as are also his powers of inhibiting appetites and passions so that their expressions may come within the realm of proper moral restraints.

PUBLIC SAFETY AT STAKE

In this age of mechanical devices and speedy locomotion general use of intoxicating drinks would bring disastrous results. Cer-

tainly drivers of vehicles would not only multiply their own hazards, but also those of their passengers and every one else on the road. Even pedestrians nowadays, if they would be even measurably safe, must be in full possession of their senses. From this standpoint alone, and looking only to the puplic safety, imbibers should be confined to back seats and sound-proof compartments.

Evidently these dangers are not a matter of concern to the drinker alone. The public safety is at stake, and properly calls for exercise of the police powers of the state. In this connection it is evident, too, that preventive measures are the only satisfactory ones. It is poor consolation for the injured or for relatives and friends of the dead to know that the irresponsible perpetrator of the crime has been jailed.

THE MORAL ASPECT

It will doubtless generally be conceded that life should be protected and that in this connection general use of intoxicants would be much more dangerous now than was the case in the simpler and slower moving types of civilization. There remains, however, yet more important objections. The saving of life is of little account if it is not saved for worthy living and useful activities. The moral aspects of the question are after all the most fundamental. From time immemorial it has been observed that the use of alcoholic drinks tends to break down the moral fiber. Such drinking has commonly been associated with all sorts of crimes, from neighbourhood brawls to sexual debauchery, and even to murder. Evidently this, too, is a matter of public as well as of private concern, and may well also call for exercise of the police powers of the state in preventive measures.

The social and economic effects have been no less conspicuous. Immmerable homes have been destroyed or made miserable because of the use of liquor as a beverage. Men have lost their powers of self-control and with them their self-respect; innocent and long-suffering women have been victims of circumstances beyond their own control, while the disreputable conditions of such homes have heaped misery and corruption upon the unfortunate children of such ill-fated unions. Such corrupting and misery-producing conditions have often debauched whole neighbourhoods and increased tremendously the poverty of communities.

(*Continued on page 526*)

We endorse any movement looking to temperance, looking to virtue, tending to purity of life and to faith in God and obedience to His laws; and we are against evil of every description; and we are, in our faith and prayers, against evil-doers.—Joseph F. Smith.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 16, 1928

EDITORIAL

"SCHNAPS"

A BOTTLE OF GIN, with skull and crossbones for a label, is pictured on a recent cancellation stamp of the post office at Geneva, Switzerland. And by the picture runs the warning: "*Le schnaps ruine la famille et la race*"—freely rendered: "Strong drinks destroy family and race." Thus the Swiss people broadcast their opposition to the vile monster—drunkenness.

No cancellation stamp can picture, however, nor can words describe, the suffering and degradation that accompany death and destruction from the use of strong drinks. Poverty, cruelty and bestiality are the horrible foster brothers of drunkenness. Alcohol rots the human will, and reduces man, made in the image of God, to the likeness of the beast. In his descent the drunkard drags down all who love him—parents, wife, children and friends; and when his house tumbles into chaos it maims or crushes all who have come within the circle of his life. Indeed, "*schnaps*" destroy both family and race. Those who tamper with intoxicating drinks, but not to drunkenness, suffer in proportion to the use, and are in constant danger of being overcome by the heartless enemy.

Poverty stalks abroad in these lands; and the gin-shops glower with glee, for as they prosper poverty increases. Like the stone-faced gambler, they do not hesitate to take the last coin from husband, wife and new-born child. Money needed for the building of the higher life, for the comforts and conveniences that lift men into greater power, is poured by the victims into the foul-smelling gutter of alcohol; and as poverty increases, the more necessary it seems to the dazed mind to win forgetfulness in drink.

Would the nations take a first long step toward material prosperity, then let them end the liquor traffic. Within a twelvemonth, men would again face the light; women would smile, and children cease to fear their world. Food and clothing and shelter, and a new joy in life and loved ones, would come as by magic. Humanity would dare with new-born courage to do righteously in all things.

The marvelous and unparalleled prosperity of the United States is a direct product of the prohibition law. War profits are but a minor contribution. The money formerly used in the saloon now goes to home and home comforts and to the satisfactions of the

higher life of man. The whole nation has risen in educational effort and spiritual integrity—and this in face of bitter opposition by the liquor demon, urging men to lawless acts, to satisfy a base and destructive appetite.

Nearly one hundred years ago the Lord, speaking through the Prophet Joseph Smith, warned the world against the evil of intemperance, and recited the rewards of temperance. The Geneva cancellation stamp with its warning is welcomed by the Latter-day Saints and others who have laboured these many years for the regeneration of the human race. It is good to see a nation use its machinery for the suppression of one of the great evils of the world. May God speed the work.—W.

TRUTH AND TEMPERANCE

With many other far-reaching movements, beneficial to the entire human family, the temperance movement, like the work restored through the Prophet Joseph Smith, came into prominence during the early part of the nineteenth century, and from then until now has gained ascendancy in all the world. In short, the modern rise of temperance has paralleled the modern rise of truth.

When Luther, Melanethon, Calvin, Zwingli and others were heroically breaking down the oppressive barriers of dark-age theology, far-seeing, serious-living men were beginning to realize the evils of inebriety. The temperance movement and the reformation lived through infancy together.

Towards the middle of the seventeen hundred period, the movement against the use of spirituous liquors had fared well. Many prominent physicians of that day proclaimed against alcoholism—among them Dr. Samuel Johnson, Dr. Erasmus Darwin and others. John Wesley himself, in strong language, denounced the use of spirits, and forbade the members of his society to drink such. The great Protestant churches of the world generally included temperance or total abstinence within their moral codes. But the movement was haphazard and without organization.

Early in the nineteenth century it began to take definite shape, and then the impetus came. Why it should have come just at this time, the world finds it difficult to explain satisfactorily; but the Latter-day Saints have a reason that stands all tests: In 1820 the heavens were opened in answer to the prayer of a farmer lad, Joseph Smith, and the modern rise of truth was under way.

Six years later, February, 1826, the year before the Nephite record came forth, the formation of the American Temperance Society at Boston, Massachusetts, occurred—which is conceded by authorities to be the origin of what is now known as the temperance movement, and which is described by De Quincey as "the

most remarkable instance of a combined movement in society which history, perhaps, will be summoned to record."

In 1829, the year before the Book of Mormon was published to the world, the society had a membership of about one hundred thousand, many of whom had been reclaimed from the drink habit.

In 1829 the Ulster Temperance Society was formed in Belfast, and by the end of the year twenty-five other societies had grown up in Ireland. That same year the Glasgow and West Scotland Temperance Society came into being, and gave rise to one hundred and twenty-seven others in Scotland before the end of 1830.

In 1830, the year in which the Church of Jesus Christ of Latter-day Saints was organized as a body corporate, the first temperance society in England was formed at Bradford, Yorkshire, and from thence spread all over the country. The national organization, then known as the British and Foreign Temperance Society, came into being in 1831.

In 1832 "teetotalism" gained favour in Preston, as a movement distinct from temperance, and by 1845 a majority of the societies that had formerly operated only on the anti-spirit basis had accepted the total abstinence pledge, and the movement had spread virtually throughout the world. Eminent authorities on the temperance movement are agreed that the progress between 1830 and 1845 was amazing. Since then the prohibition of intoxicating liquors has been incorporated within the constitution of one of the world's great powers, and abstinence from alcoholic beverages has become a world issue.

Such striking facts as these daily strengthen the faith and testimonies of Latter-day Saints. This and other great movements—including the abolition of slavery, genealogical research, modern dietetics and woman's suffrage—came into prominence at the time of the restoration of the Gospel of Jesus Christ, and have grown with that greater work, the spread of truth, of which they are part.

World-wide abstinence from intoxicating liquors will come. It is inevitable.

R. L. E.

THE COCKPIT AND THE TEMPERANCE MOVEMENT

Elder Richard L. Evans

As soon as their presence and their message were heralded, private houses, small meeting rooms and chapels were thrown open to the first missionaries of the Church of Jesus Christ of Latter-day Saints who came to Great Britain in the summer of

1837. Opportunities to preach in such places were thankfully received and utilized to the utmost. Of the first five or six weeks of this procedure Heber C. Kimball writes:

Calls from all quarters to come and preach were constantly sounding in our ears, and we laboured night and day to satisfy the people, who manifested such a desire for the truth as I never saw before. We had to speak in small and very crowded houses, and to large assemblies in the open air. Consequently our lungs were often very sore, and our bodies worn down with fatigue. Sometimes I was guilty of breaking the priestly rules—I pulled off my coat and rolled up my sleeves and went at my duty with my whole soul, like a man reaping and binding wheat, which caused the hireling priests to be very much surprised.

THE COCKPIT OBTAINED

Many thousands heard the word at these smaller indoor gatherings, and at the larger outdoor gatherings; scores believed and were baptized. Much effective preaching was done beneath humble roof and open sky; but the brethren realized that there were advantages to be gained by having a large and central meeting place in which services could be held regularly. Such a place was the Cockpit, Preston, Lancashire. The use of it was obtained, and on the first Sunday in September, 1837, the members of the Church in Preston began to hold regular meetings in that spacious auditorium.

The acquisition of the Cockpit calls forth an interesting story. The building was erected about 1801 by the then Lord Derby, the twelfth earl. It was originally used for the purpose revealed by its name. Its location in Preston was ideal—near Stoneygate, at the bottom of St. John's Place and Greystock's Yard, near the center of town, close to the market-place. It was neither the first nor the only building in Preston devoted to a sport once popular and widely patronized but now virtually extinct, but of all such places it was the largest and most famous. It had seating room for approximately eight hundred persons.

The Cockpit is now demolished. It fell in, old-timers say, late in the nineteenth century, and to-day only a portion of one wall, with a window casing or two, remains standing. The ground upon which it stood is now used for the storing of contractor's tools and equipment, and occasionally to accommodate a small fair or circus.

THE COCKPIT DESCRIBED

Of its acquisition and of the building itself, Elder Kimball records:

We obtained a large and commodious place to preach in, called the Cockpit, which had formerly been used by the people to witness cocks fight and kill one another, and where hundreds of spectators had shouted in honour of the barbarous sport which was once the pride of Britons.

And now, instead of the huzzas of the wicked and profane, the Gospel of Christ and the voice of praise and thanksgiving was heard there. The building had also been used for a temperance hall.

The space for cock-fighting was an area of about twelve or fifteen feet in the center, around which the seats formed a circle, each seat rising about a foot above another, till they reached the walls of the building. When we leased it the area in the center was occupied by the singers, and our pulpit was the place where the judges formerly sat, who awarded the prizes at cock-fights. We had to pay seven shillings per week for the use of it, and two shillings per week for lighting; it being beautifully lit up with gas. It is situated about twenty rods from the "Old Church", probably the oldest in Lancashire. This church has twelve bells which are rung at every service, the noise of which was so great that we were unable to proceed in our services until they had done ringing them.

Our meeting was once disturbed by some ministers belonging to the Methodist Church; however, we got our place licensed, and two gentlemen, who were constables, proffered their services to keep the peace, and protect us from any further disturbances, which they continued to do as long as we stayed in that land.

Although the name "Cockpit" was the first given to the building in question, and although that name stayed with it as long as it existed (and still lingers), sheltering cock-fights had ceased to be one of its functions. In 1837 it was the official meeting place of the Preston Temperance Society.

TEMPERANCE SOCIETY INFLUENCE

A more or less lengthy digression may be pardonable at this point. An account of early British labours, dated March 24th, 1841, which appeared in the first volume of the *Millennial Star* over the names of Heber C. Kimball, Orson Hyde and Willard Richards, makes the following comment upon the obtaining of the Cockpit:

> Some years previous, the principles of the Temperance Society (originally established in America) were introduced into England, and Preston was the first town to receive them [the total abstinence pledge]. Among the many interesting and valuable items held forth by the temperance people, it was often remarked by them that temperance was the forerunner of the Gospel, which prophecy proved true, for when the fulness of the Gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society the Latter-day Saints procured the use of the Temperance Hall in Preston (a commodious building, originally erected for cock-fighting) for their chapel, and commenced meeting there on the 3rd of September, 1837, and continued until they were ejected through the influence of others, the Temperance Society not having it entirely at their control. Similar favours have been received from several other Temperance Societies in England, for which, the Lord reward them.

In his private journal, Heber C. Kimball further states:

In almost every place we went where there was a Temperance Hall, we could get it to preach in, many believing that we made men temperate faster than they did; for as soon as any obeyed the Gospel they abandoned their excesses in drinking; none of us drank any kind of spirits, porter, small beer, or even wine; neither did we drink tea, coffee or chocolate.

"TEMPERANCE" AND "TEETOTALISM"

According to authorities the temperance movement in Great Britain did not begin in Preston, but "teetotalism" did begin there; and, what is more remarkable and noteworthy, not only the initial steps of the movement in Britain, but the coinage of the word itself—"teetotal"—occurred in Preston, in the Cockpit of which we are speaking, and at the hands of the very society of men through whose influence that commodious assembling place was opened to the first missionaries.

The coinage of the word and the impetus of the movement are said to have come about as follows: Technically there is a distinction between temperance and total abstinence; and although the two terms are used somewhat synonymously in this day, formerly there were distinct movements upholding the two degrees of abstinence, and there was some quibbling about the merits of each. Mr. Joseph Livesey, then the leader of the Temperance Society in Preston, and an outstanding figure in the temperance movement in Great Britain and in the world, was a pioneer of the total abstinence agitation. Quoting *Chambers' Encyclopedia*, 1892 edition:

In British North America abstinence from all alcoholic beverages was common even under the old form of pledge, and on May 25th, 1832, at St. John, New Brunswick, a society was formed with a constitution expressly committing its members to abstinence from all intoxicating liquors, save as a medicine. It was, however, reserved for the Preston Temperance Society in England to apply such missionary power in the diffusion of the total abstinence principle as to justify for it the supremacy in the advocacy of the new reform. On September 1st, 1832, seven members of the Preston Society allowed Mr. Joseph Livesey to attach their names to a pledge of total abstinence, and in later days it became common to speak of the "seven men of Preston" as having commenced the new crusade.

"TEETOTAL" COINED IN THE COCKPIT

A year later, in September, 1833, Richard Turner, a reformed drinker and a member of the Preston Temperance Society, better known as "Dicky" Turner, was attending a temperance meeting in the Cockpit at which the relative merits of "total abstinence" and the "moderation system" were being discussed. "Dicky" Turner, who is described as a rough, humorous speaker, was a

staunch disciple of the "total abstinence" faction, and wishing to express himself in emphatic terms, he exclaimed in broad Lancashire: "I'll have nowt to do wi' this moderation botheration pledge; I'll be reet down out-and-out *tee-tee-total* for ever and ever!"

This brought cheers from the audience and the following comment from Mr. Livesey: "Well done, Dicky! That shall be the name of our new pledge." In his reminiscences, Mr. Livesey assures us that "Dicky" did not stutter, and that if he ever lacked an expressive word, he was nothing loth to coin a new one. Repeating the first letter—"tee-tee"—was his way of emphasis. And "tee-total" it has continued to be.

Four years later, to the month, "Mormon" missionaries were proclaiming the Gospel of Jesus Christ in the same town, in the same building, by courtesy of the same society of men to whom credit is given for giving impetus to the total abstinence movement. Extending this privilege to the servants of the Lord is another service that the Cockpit and the Preston Temperance Society rendered humanity.

ALCOHOLIC EVILS

(*Concluded from page 519*)

The time of men spent and of capital utilized in the manufacture, transportation and sale of intoxicating liquors is not only itself a great public waste; it represents capital and labour a thousand times worse than wasted. If we would stop at waste of capital and labour alone, every drop of liquor produced would have to go direct to the sewer or other safe depository. When, however, it reaches the destination aimed at by producers, the real mischief begins—mischief that makes relatively insignificant the waste of mere capital and labour in production. Economical use of capital and labour is, of course, essential to satisfactory social progress, but progress itself consists in attainment of higher, saner and more rational standards of living. Most normal persons in their sober thinking doubtless desire to attain such progress. It is essential that it should be generally attained in order that social progress may be realized.

Why, then, should any reasonable, well-disposed individual care to indulge, in any degree, in the use of alcoholic beverages! Surely, total abstinence from such use is the only safe way to progress and happiness. The doctrine of the Latter-day Saints in reference to this matter is rightly called a Word of Wisdom, given originally as counsel, and not as a command; yet, as the revelation says, it is adapted to the weakest of the weak. It has since been accepted by the Church as a command, with the expectation that every Latter-day Saint will be in strict obedience.

Such obedience can properly be regarded, not as a burden or by way of external compulsion, but as an opportunity for greater development and higher and better service.

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Rulon D. Barnes, Liverpool to Ulster; Elder Earl D. Hone, Manchester to Birmingham; Elder Elbert C. Kirkham, Hull to Sheffield; Elder Iver L. Larsen, Liverpool to Welsh; Elder William F. McKelvey, Sheffield to Scottish; Elder Joseph F. Parrish, London to Nottingham; Elder George W. Romney, London to Scottish; Elder Rulon S. Satterfield, Manchester to Ulster; Elder J. Ross Smith, Scottish to London; Elder John W. Southwick, Liverpool to Manchester; Elder Dalton E. Spencer, Nottingham to Liverpool; Elder Ervin R. Stoker, Ulster to Hull; Elder Cecil H. Toone, Birmingham to Manchester.

Words from the Workers: Elder George W. Romney writes from Glasgow: "As a result of effective advertising the lectures delivered on August 3rd by Dr. and Sister John T. Miller were attended by between fifty and sixty strangers and about an equal number of members. It was an enthusiastic audience, and spontaneous applause repeatedly interrupted the talkers. At the close of the meeting it was revealed to the strangers present that the lectures were under the auspices of the 'Mormon' Church. This revelation, while naturally startling to them, in no wise lessened their appreciation. This disclosure was followed by a brief talk correcting erroneous ideas pertaining to the 'Mormons', which was followed by applause, and many of the inquirers learned much concerning 'Mormonism' after the close of the meeting."

Elder James O. Hawkins has sent in the following interesting comment from Bradford: "I feel that we should make mention of the success our Elders have had in the country work, and of how generously the people are receiving our message. Last Sunday, August 5th, Elder Heber M. Fackrell was invited to conduct and speak at the evening services of the Wesleyan Chapel at Crakehall. The congregation was favourably impressed with his remarks, and much good work is being done in the village and the surrounding country as a result."

Doings in the Districts: *Birmingham*—At a service held in the Handsworth Chapel on August 4th two persons were baptized by Elder R. LeRoy Fletcher and confirmed by Elder Louis W. Sanders and resident Elder Charles Collins. Remarks relative to the occasion were given by Elders Cecil H. Toone and LeRay Swainston.

The missionaries of the Birmingham District assembled in report meeting on August 6th. The humble testimonies of the brethren, and the determination to go forward with greater energy during the coming month, added greatly to the spirit of the meeting.

London—The missionaries of the District convened in report meeting on Saturday, July 28th, at which time interesting experiences of the past month were related and favourable reports rendered. The afternoon and evening were spent at the Holloway Branch meeting room, where the missionaries, with members and friends, enjoyed lantern-slide lectures dealing with Church history and pioneer achievement. Another series on the scenic wonderland of Southern Utah was given in the South London Branch on the next day. This was followed by a series dealing with archeological discoveries substantiating the Book of Mormon and aiding in the understanding of that sacred volume.

On August Bank Holiday members of the Holloway Branch met at Parliament Hill Fields. The South London Branch met with members of the Orpington Branch at Orpington. Appropriate recreation and a musical program were features of the outing.

Elder Joseph F. Parrish was released as President of the Holloway Branch and Elder June E. Bartlett appointed to succeed him, on Sunday, August 5th.

Newcastle—A Union meeting of the District officers and teachers, held on Sunday, July 29th, at Sunderland, was well attended by an enthusiastic group of workers. Instructive classes were given under the direction of the newly-appointed District supervisors of the Relief Society, Sunday School and Mutual Improvement organizations.

On Wednesday, August 1st, the monthly report meeting for the District missionaries convened in Sunderland. Later in the day a baptismal service was held, at which one person was baptized by Brother Sidney Andrews, a Priest, and confirmed by Elder A. Vincen McKay.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN